The Inquirer

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The Star and the Aeronauts

DURING 1961 man for the first time left his planet. Do not let us get too excited about it. It was no greater feat in courage and perhaps in comparable technical skill than the first circumnavigation of the world by Magellan's men in the 16th century.

Magellan's men, or those that were left of his crew, were so overawed by what they had done that their first act on reaching home was to go in penitence to the church. We are more upstanding. Mr. Khruschev in a blaze of television receives the return of the aeronaut.

Neither need there be too much excitement about the technical skill. Given the desired need and organisation any great industrial nation today could sooner or later accomplish the same feat. Nothing spreads so universally as scientific and technical skill.

A scientific feat

But the first nation off the planet is Russia. She was the first to go Marxist. According to all the laws of Marx she ought to have been the last. It should have been the highly industrialised nations that went communist first of all. And according to all the laws of Marxist-Leninism, studied presumably assiduously in Moscow, Russia should have been the last country to put a man into space, or to be so anxious to leave this planet. Truth, for Marxist-Leninism, is what is socially valuable. And there cannot be anything socially valuable in leaving this planet and making great social sacrifices to do so. On this earth are ill-housed and hungry men, even presumably in Russia, and not on the moon.

So what may be regarded as the greatest scientific feat of the scientific era was accomplished by men who ought not have done so. Why did they do it ?

An ancient legend

A useful answer may be found in one of the legends of the past that has a habit of cropping up no matter how absurd it seems. It is one of the legends attached to the birth of Jesus of Nazareth. The shepherds in the fields, good common peasants, heard angels singing somewhere about where the aeronauts have been. The angels had divine messages. They said, in effect, that the God up here has deigned to be the God down there, go and have a look at him. The shepherds did so, and that in legend, with other certain additions, was the birth of the Christian religion.

The Christian religion, according to this legend (and it refuses to die and is not likely to do so) was not founded at all. It was a part of God's communication with man. And, consequently, the early Christians never thought of Jesus of Nazareth as founding a church. Nothing could have been so silly.

The followers of Jesus of Nazareth, and those who created the legends around him, were only really aware of one thing: the communication between God and man. Nothing else mattered. This communication, of course, should lead to social results, but to suppose that these results were the justification and explanation of God's commerce with man was nonsense. The total purpose of life was the realisation of the self that could acknowledge the distance between man and God, live with it, and turn it constantly into the glory of God on earth—which included all the social Christian depths of love and charity.

The dedication

For the aeronauts and the scientists who sent them into space God is not up there, in fact he is nowhere; but since man must live by something he had better cling to love and charity. That is truth. Let us test everything by that. But it has not worked. There is something called truth not quite connected with social love and charity. There are the skies up there, let us reach them. There is another planet up there, let us reach that. Let us dedicate ourselves to a truth so absolute that it is not dependent in the least on social forms; and all our lives can only have meaning in the service of it.

In other language this is what the early Christians said. They saw it all realised in the nature of Jesus Christ, and they built their necessary legends around him.

The modern legends

The Russians, and others, are busy with their necessary modern legends. There are the skies, we must reach them. There is not the slightest reason why they should. The aeronauts could stay at home and bring up families instead of risking their lives in search of the unbelievable. They would rather do the latter, fling themselves upon truth for its own sake and trust that it would redound to love and charity towards all men, within all the sins, culpabilities and fallibilities of men.

It is the Christmas legend in reverse. The star shines from earth instead of from heaven, but it is a similar star. No religion is being founded, it is being lived through as fallible, gullible, legend-loving men try to live it.

In hidden forms God, indeed, is immanent in earth and transcendent in heaven. The ultimate human need is still the self-conquest to bring this truth to realisation. Perhaps this is the greatest security built into man's nature.

"I NEVER SAW AN UGLY THING"

By Francis Terry

MOST people are familiar with the saying of John Constable, "I never saw an ugly thing in my life", and with some of the morals that can be drawn from it. Discovery of values depends upon men's powers of discernment. Rembrandt found beauty in shabby old beggars and dull marshlands: Constable had something of the same gift of appreciation; and that was what made these men such great artists. Similarly nothing is intrinsically devoid of scientific interest: sooner or later, someone will have his curiosity aroused, and make it a subject of research. The same principle can be applied to human life: no one is insignificant, no one is unlovable; but it requires special powers of spiritual discernment to be able to see the value of dull lives and the lovable qualities of unamiable people.

There is much truth in these reflections: but they are based on an over-simplified version of what Constable actually said. A lady had been looking at an engraving of a house, and had complained that it was only a depiction of "an ugly thing". On this, Constable had exclaimed: "No, madam, there is nothing ugly: I never saw 'an ugly thing' in my life; for, let the form of the object be what it may, light, shade, and perspective will always make it beautiful: it is perspective which improves the form of this." He was not saying that every object has beauty of form, if only one has the capacity to discern it. He was saying that all objects are beautified by the effects of light, shade and perspective. This is a different statement and gives rise to a different line of reflections.

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Beauty of form is something which seems, as it were, to belong to an object, as an essential quality of its own, independent of circumstances. Of course it can be shown to better or worse advantage; but, whatever its surroundings, a beautiful vase, or statue, or flower retains its beauty, and can be picked out by the connoisseur; and the most perfect setting merely displays the merit which the object already possesses in its own right. It may be a work of art, which has received its beauty from the skill of its maker; or it may be a living thing which develops its beauty from some inner faculty of balanced and graceful growth: in either case, the beauty is now embodied in the object itself. In either case, too, we recognise the effects of a single unifying influence which has predominated over all the separate details and drawn them into harmony. In this sense, some things have been beautifully shaped: others have been put together with little regard for beauty.

The beauty that is due to light, shade and perspective, is of a very different character. The slanting afternoon sun brightens with a glow of magic the huddled buildings and nondescript objects in a dingy street. Passing clouds cast dappled shadows on a dull plain. Things of little interest in themselves are viewed from a curious angle or seen framed in a significant perspective. Here the impression is not due to a quality of the things themselves but to the circumstances in which they are placed. And there is no single unifying influence which can be identified. The position of the sun in the sky, the momentary state of wind and weather, long processes of geology, the growth and movement of living things, varied activities of many different men, the presence of the artist at the right time and place and in a suitably receptive mood, have all combined to produce the instant of vision.

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Is this a mere accident, and deceptive trick of the eye? Or is it the perception of a real harmonising influence, too deeply embedded in the foundations of existence and too universally pervasive for us to be able to grasp or define it, or even to be aware of it except by momentary glimpses? As with all fundamental issues of religion, the question is raised by our environment, without imposing any answer upon us: our spirits are free to make their own response. Certainly Constable himself believed, with Wordsworth, in the presence of "something far more deeply interfused". That was what enabled him, in his painting, to be both scientific and mystical. Similarly, much of the landscape-painting of the Far East is inspired by belief in the universal presence of the Buddha-nature, hidden under, and supporting and connecting the visible world, so that commonplace things, seen in their relationships with one another and with the passing times and seasons, reveal glimpses of the beauty of the unseen world.

If this sort of experience supplies any hints as to the significance of human life, it would not be along the line of increasing awareness of personal merits. Of course personal merits are important, and there are occasions when we could go further in our recognitions of them. But Constable was speaking of a beauty which is given to objects irrespective of their individual shapeliness; and an analogous view of human life would be one that recognised a value given to men independently of their personal merits. Virtues of good qualities of character, like beauty of form in objects, are very unequally distributed, and men of spiritual insight have seen danger in thinking too much of them. That way, one would become like the Pharisee in the parable: or, apart from the New Testament, the Gita warns men against relying on their merits.

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The value which is given to men's lives, otherwise than on the ground of merit, has sometimes been explained in narrow and artificial terms—as due, for instance, to their finding a place within a strictly defined theological "scheme of salvation". But the principle can be applied in a wider spirit. Every individual life is a strand woven into the texture of the world and the general life of mankind: because of its place in this larger whole, light and shade fall upon it, and it is seen in the perspective of the lives around it; and these factors, whatever its individual qualities, will always make it significant and precious. Each man has received some measure of care from people who brought him up, and been infected by some of their faults, has shared in hopes and fears of people around him, has been one of those for whom sacrifices were made and on whom injuries were inflicted, has shown kindness and vented spite, has felt interest in posterity, and contributed something of good and of ill to the inheritance of later generations. He is part of a landscape from which he cannot be cut out. If there is light upon the ways of man, he stands in that light. If mankind, with all its faults, is of eternal value, he shares in that value. If no light falls and no value is set upon him, then there is none upon anybody; for we are all in the same picture.

A LAYMAN'S DIARY

December 3 (Sunday). It has been encouraging recently to see that Mr. Chuter Ede has been speaking out in Parliament about the complexity of the procedure for getting an undergraduate place in a university. Gordon is in his last year at school, and he has just begun to tread the labyrinth of university entrance. Each university seems to have its own idiosyncrasies. Keele takes a long time to answer correspondence; Bristol University, for some odd reason, demands three passport photographs (I have sometimes felt that Bristol regards itself as an independent state, like Texas); the four Scottish universities have considerately agreed to accept the same entrance qualifications, but these seem to have been drafted by one of the special pleaders in *MacJarndyce v. MacJarndyce*, and require a Chancery lawyer's training to understand them. David is getting very impatient with the whole subject; at tea today he interrupted a tangled discussion and said to Gordon, "Why don't you simply walk into the university and tell them, 'I've joined'?"

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December 4. Tonight we saw the last programme in *Drawn From Life*, an unusual series of Granada television broadcasts on art appreciation by the young critic, John Berger. From time to time ITV has commissioned Sir Kenneth Clark to give a set of lectures on different aspects of painting, and these have been highly successful; but they have been aimed at a public who are already interested in pictures and who are prepared to sit through 25 minutes of conventional illustrated lecturing—brilliant lecturing, but none the less lecturing. John Berger's technique is quite different. Tonight, for instance, he talked first with a young man—a milk roundsman—who plays the drums in a jazz band and who recently spent a short holiday in Paris. After ten minutes' informal chat about Paris and his feelings about his trip, Berger showed him three pictures portraying different aspects of Paris—a Manet landscape, a very human Renoir, and a rather gaunt " modern ". Which did he like best ? Which one conjured up *his* Paris, the Paris he recalled from his visit ? The Renoir, said the young man; after that the Manet; the " modern " didn't convey Paris at all to him.

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Berger never talked down to him or to us, and never talked in critic's jargon about abstract pictorial values. His guest, and his guest's own experience, were all-important. Later he spoke to a Lancashire business man who was a student of personality, the kind of quality that gets on in business, and showed him a Van Eyck merchant, a Velasquez courtier, and a pompous Italian nobleman. He chose the Van Eyck, and gave good psychological reasons for preferring, not that work of art, but that man. I was very taken by this approach, and I am sure that many viewers who would switch off a straight lecture must have been drawn in by curiosity to watch these presentations of art as a human activity, not as a high intellectual exercise reserved for superior people.

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I was reminded of a remark made at a conference some years ago by a senior Scottish civil servant, Sir William Murrie. "I remember taking a small boy to the National Gallery," he said, "and proposing to him that we should count the horses in all the pictures. We ended with a score of 187, and I think that the pictures meant more to him than if he had merely been told 'This is beautiful' or 'You ought to admire that'".

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December 7. Next Sunday, December 10, is Human Rights Day—the thirteenth anniversary of the passing of the Universal Declaration on Human Rights by the General Assembly of the United Nations. At lunch time I looked in at the Stationery Office in Kingsway to buy a copy of the Declaration, for a service at our church next Sunday. It was out of stock. I should like to feel that there had been a rush of orders for the Declaration during the last few days, but I fear that the explanation is the less reassuring one that people are not interested.

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As Kingsway is not far from Fleet Street, I thought I would make sure of a copy of this week's *Christian World*, which will be the last *Christian World* ever. I have never been a regular reader, but often I have been glad to pick up a copy at a bookstall, and I have always found much in it that was friendly and congenial to our own liberal outlook. Passing the prosperous palaces of the *Daily Express* and the *Daily Telegraph*—I don't see them ever having circulation troubles—I came at last to 110 Fleet Street and made my way to a little office on the top floor. The furniture removers were already hard at it, but I got my paper at the counter. Yes, it was very sad, said the assistant, but the name would live on, as the *British Weekly* was acquiring it (and taking on one or two of the regular *C.W.* contributors as well). I see, too, that there is a sixpenny *Congregational Monthly*, so our Congregational brethren will not be without a journal altogether. Good luck to them—may it be a case of *reculer pour mieux sauter* !

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December 8. In today's *Inquirer* "A.B.D." lifts the curtain an inch or two to let us catch a glimpse (but only a glimpse) of the G.A. Council's reasons for declining the invitation to attend the 1962 Commemoration Service at the City Temple on August 24, 1962. "As a democratic body", he says, "the Council naturally bowed to the wishes of the majority". But democracy doesn't just mean abiding by the will of the majority of one's representatives: it also means taking proper steps to tell the electorate what you are doing and why you are doing it. I know the G.A. Council are not elected directly by the members of the denomination (as the Anglican Church Assembly are), so that they are under no constitutional obligation to keep the man in the pew informed. But it is a little disturbing that this particular decision was taken without any public discussion beforehand, or public explanation afterwards. Some of us are Unitarian representatives on local Councils of Churches; how do we explain to our colleagues there that our movement is not to be represented at the City Temple Service ? More news, please.

VIEWPOINT

(Under this heading, it is hoped that articles will be published reflecting the concerns and interests of young Unitarians, not only within liberal religion, but also in the wider community. The editor of the articles is Gwyneth Roberts of Colwyn Bay.)

VISITING

By Paul Adams

AFTER you ring the bell, there will be a wait of about three minutes. Time in which to notice the front gate swinging in the wind, and the black layer of dust on the door ledge. Then there will be a slight disturbance behind the frosted glass before the door opens slowly, impelled by yellowish fingers.

Mr. Smith is a widower. He is seventy years old and the arteries in his legs are shrinking. The ten yards from his kitchen and back are about as far as he can walk these days. His greeting may lack enthusiasm due to the fact that he is more or less supporting himself by one hand on the dado rail. But he is pleased to see you because apart from a "home help" who spends a total of six hours a week with him, and a "meal on wheels" which arrives on four days a week, he is alone.

This means that he sits in a chair in his kitchen reading maybe two or three books a week, smoking an endless number of Woodbines and listening to the wireless. A wheelchair is promised in three months (the last one wouldn't fit through the doors) and he is on the waiting list to enter an Old People's Home. In the meantime there isn't very much to do, except wait—reading and smoking and watching sunlight or rain moving across the wall beyond the window.

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To say that he is lonely is an understatement, but you don't talk much about that, except to enquire whether there is any progress with the wheelchair or the Home. In fact, talking at all is like getting a disused machine going again because he has rather lost the habit. But after about twenty minutes or so, the talk begins to flow a little more. We are back perhaps forty-five years, in another, strange reality, but one which he re-lives with passion.

It is 1915. He is out in No-man's-land at a "listening post" waiting for a surprise attack at night. Or retreating down the road from Mons with orders to leave all the wounded behind. Then there was the attempt to rescue some wounded men from a blazing barn. One of the rescued, a German officer, recommended him for a decoration. Instead he was threatened with a court martial for disobeying orders. Or perhaps it is '17 on the Italian border wintering in the mountains with very little fighting going on. He has a photograph of himself here, tall and fierce under a topee. Yes, 1914-18 can be relied upon to cheer him up. Like Hemingway perhaps it was something that at times made him feel "cool and clear inside".

Sometimes we come around to politics. His views here are undoubtedly "British"; it would not be unfair to call him a patriot. We do not argue however. You may not feel that Eden was right over Suez, or that we were "fools over India", or that

West Indian immigration should be stopped, but you may find yourself saying that you do. Hypocrisy and tact come to mean the same in certain situations.

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Within limits we cover a good deal of ground. The limits are wars and their antecendents; places and nostalgia for them. For an hour or two, we have journeyed in the memory and the imagination. For an hour or so, a man's isolation has been broken down. It is four o'clock, time to go home for tea. Time to step out of the world of Mr. Smith into the world of a London suburb. Children are scattering from school gates. "Mums" stop to gossip in the street, the sun is shining, a row of neat anonymous front doors lead away into the distance. Life continues, unaware. Somehow the front doors sum it up. They look impregnable, each door opening on to a separate world.

Loneliness isn't a preserve of the Mr. Smiths, although they have more than a share of it. It's a mood filtering its way down through society at all kinds of level. If Mr. Smith were a Chinese living in Singapore he wouldn't be alone; in fact, there would probably be about fifteen other people sleeping in his kitchen. No, his kind of problem seems unique to Western society. The fact that there is a problem of what to do with old people points to the breakdown of a way of living which included old people as naturally as it included children. Meanwhile any number of Mr. Smiths wait with resignation behind innumerable front doors.

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If you would like to visit a lonely, elderly person, you should contact your Old People's Welfare Committee or similar body. This portrait of Mr. Smith is typical of their predicament.

TWO PIONEER PREACHERS

A REMINISCENCE—Contributed

WHILE they were still in R. J. Campbell's care, we invited two of the young men to spend a week in our city, occupying my pulpit at one service, addressing our local branch of the "Progressive League", and speaking out of doors from their portable rostrum in the market place or elsewhere as often as they wished. It was an interesting experience.

One evening, when the little rostrum was put up in the market square, quite a substantial crowd gathered round it and listened to an exposition of the new theology. The other pioneer and I hovered about in support. When the address was nearing its end a newcomer joined the outskirts of the crowd from a near-by house of refreshment, somewhat unsteady on his legs. Realising that religion was being dealt with, "Sir", he called out from behind the speaker, "I wanna ask you a quesh'n". "Hush!" I said to him, "wait a few minutes and you can ask it". Once again he tried, and was persuaded to desist; then came the opportunity for questions, and he promptly seized it, repeating his former introductory announcement. The pioneer swung round to find the owner of the voice, and replied, "Well, what is your question?". Swallowing twice, he blurted out loudly, "My quesh'n is—w-w-was there a God b'fore Jesus Christ was born?". "Man", said the pioneer, recognising his condition, "go home!". Fortunately he obeyed, after confidently assuring the bystanders, "You see his talking—'e can't answer my quesh'n". Equally fortunately, the crowd recovered from the diversion, and sensible questions followed.

On a sunny afternoon—early closing day in the city—we went to a large recreation area where hundreds of people were roaming about or resting on the greensward. Up went the rostrum, and again a crowd assembled, mostly reclining on the grass in a scattered semi-circle. This time the theme was the Christian Social Gospel (pre-1914 edition), based upon the parable of the Good Samaritan. When the time for questions arrived, up rose a well-spoken man who, in place of a question, declared, "I want to tell you that you don't know the first thing about the parable of the Good Samaritan". "Oh?" answered the pioneer incredulously, "I suppose you do?". "Certainly I do", came the rejoinder, "and if you'll give me your rostrum for five minutes I'll tell you and all these people its true meaning". Unwisely, but out of respect for free speech, the pioneer gave him place. And then followed a most fluent and amazing interpretation of the familiar story, in the course of which every single item—the traveller, the road, the robbers, the priest and the Levite, the two pence, the ass, the oil and the wine, to say nothing of the inn and the innkeeper, were shown to possess a marvellously symbolic and significant place in the scheme of man's salvation. The crowd swallowed it whole; the new theology and its social gospel were thrown out of the running—eclipsed, out-classed, un-scriptural! Questions, discussion and final reply all suffered from the effect of this violent hot blast of fundamentalism; we packed up and went home to tea. Our friend the enemy was a well-read Plymouth Brother. As for the two pioneers, one became, and still is, a minister on our roll. But he's fifty years older now!

Needless to say, the occasions which I have not recalled were of a peaceful and edifying character.

SANTA CLAUS AND THE EAST

By G. C. S. Marar

(*Mr. Marar resides in Hyderabad, India*)

JESUS CHRIST is only one of the two Asians on whom Christmas concentrates almost universal attention. The second was born in Asia Minor, 270 years after the birth of Christ. But the memory of his generosity and love, like the memory of Christ, spread out more into Europe than east into Asia. European nations and cities raised monuments to him; men, women and children cherished him as the most popular gift-giver of all times. The Russians had a particular affection for him, and he is widely loved in Greece, Germany and Holland. In France and Germany, nearly 2,000 churches have been built in his honour, 400 in England, 60 in Rome and 40 in far-away Iceland. He goes about, so unlike Asia Minor, in a wool-lined winter outfit, driven by reindeer or white horses, and is the official patron of a strange assortment of people: sailors, salesmen, pawnbrokers, merchants, property owners, slaves, children, girls of marriageable age—and others.

Around this remarkable Asian has grown the legend of the merry old Santa Claus, who distributes presents to children at Christmas, through windows and down chimneys, in stockings and shoes. In history, he is known as Nicholas of Myra, the Catholic saint whose feast falls on December 6th, but whose memory, due to the Santa Claus legend, is inseparably connected with Christmas. The change of Saint Nicholas into Santa Claus is perhaps due to the Dutch, who refer to him as *Sinte Klaes*.

Born as the only child of his parents in the city of Patara in Asia Minor, young Nick very early showed signs of devotion to God. Legend has it that he refused to be fed on fast days, out of a precocious obedience to the church's rules. When he was quite young, his father and mother died in an epidemic which swept Patara at the time. Fortunately, they left him some wealth. But he decided to distribute it to children who were penniless like him, and to other needy folk.

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One story runs that Nicholas helped a poor neighbour with the dowries for his three daughters, who were past the age of marriage. Nicholas slipped a bag of money through the neighbour's window at night, and the eldest daughter's marriage was the result. The marriages of the other two took place similarly. But the third time, the neighbour found out his obscure benefactor, and the story spread like wind. Nicholas became well known as the most generous person in all Asia Minor. As a result, his coffers ran empty in a matter of days, and he decided to move to the city of Myra.

How Nicholas became the Bishop of Myra constitutes another legend. When some bishops and priests were sitting in council to elect a new bishop for Myra, an angel instructed them to make bishop the first man named Nicholas who came to the Cathedral next day. Nicholas turned out to be this man.

Astonished at the coincidence, he protested that he was too young to be bishop, but to no avail. Nicholas became the Bishop of Myra.

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He died in 341 A.D., leaving a living legend of generosity. The cult of his thaumaturgy is unequalled in its breadth by the cult of any other saint, and it spread into Europe, as sailors carried it from port to port and merchants from city to city. As one tenth-century Greek chronicler wrote: " His favours know no limit of time and space . . . the Scythians know them, as do the Indians, the Italians and the Greeks."

Russia may be considered to have taken to the saint more dearly than any other country. St. Nicholas has a shrine in almost every church in Russia. Many generations of Czars bore his name which, in its various forms, out numbered all other names given at baptism. Muscovites made him their patron, and later he became, with St. Andrew, joint patron of all Russia. In Greek the word Nicholas means victory of the people.

The Italians showed their devotion in a strange manner. They thought they should have the saint's relics in Italy itself. So a group of 47 Italians set out to Myra in 1087 to visit the tomb of the saint. Unnoticed, they thieved the major portion of his relics, and carried them off to the port of Bari, Italy. A new basilica was built in the city of Bari, and Pope Urban II presided over its dedication to St. Nicholas. The relics still remain in a marble urn under the high altar in that church. After this incident, the saint began to be known more as Nicholas of Bari rather than as Nicholas of Myra, the now obscure Asian town.

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This incident gave a new impetus to the spread of the St. Nicholas cult. Sailors pinned the Star of St. Nicholas to their mast for good luck in voyaging. Cities of England, Italy, Sicily, Greece, Germany and other European countries clamoured to make him their guardian. Artists painted him more than any other saint in the Catholic Church. Botticelli, Raphael, Fra Angelico have all painted St. Nicholas. The French turned his miracles into mystery plays.

The message of St. Nicholas was thus handed down to modern times. But the real legend of the saint is rapidly getting obscured by the modern Santa Claus, the sales-pushing " patron " of advertisers, salesmen and commercial concerns. In such a situation, his real message is apt to get blurred. Ever ready to help children and the needy and destitute, he is the symbol of God's Providence. He illustrated that God is the Father who provides for us in all our needs, with the tenderest care for the tiniest of our actions.

SOME FAVOURITE HYMNS

By Laurence J. Ling

(NOTE.—The Croydon congregation were invited to send in recently a list of their ten favourite hymns and many responded. Mr. Laurence J. Ling will comment upon some of these and the tunes.)

No. 1. DEAR LORD AND FATHER OF MANKIND (*Hymns of Worship, No. 30*)

By a long way, this hymn gained the largest number of votes and during the past twelve months has been sung six times at Croydon. It was by Whittier and part of his poem " The Brewing of Soma ". Whittier disclaimed any ambition or intention of writing hymns for he said he was a poet and knew nothing of music.

By tradition there are now four tunes associated with these words. The notorious " Rest " by F. C. Maker should be discarded as soon as possible for it is sentimental to a degree and unsuited to the words. " Repton " by Parry is far and away the most popular tune today though few realise that it comes from his oratorio " Judith " where it is set to the words " Long since in Egypt's plenteous land ". It became associated with Whittier's words when the two were combined in the Repton School Hymn Book but it is very buoyant and wide in compass and many dislike the repetition of the last line. It must not be taken too quickly and the playing over makes for difficulty. Either play the whole hymn or adapt it to end on the E flat chord at the end of the second line.

In competition to Repton is the tune " Sawyers " by Martin Shaw and although not so well known is a grand alternative. My choir sung the hymn to " Sawyers " as an anthem and when the hymn was selected for a service it was requested to be sung to " Sawyers " in preference to " Repton ". The tune should be taken fairly slowly and a breathing space should be made between the fourth and fifth line. The tune is in Congregational Praise 408 and in the Revised Fellowship Hymn Book.

The fourth tune is " Nicolaus " in Songs of Praise, 481, and harmonised by J. S. Bach. A pleasant tune causing no difficulties.

Whatever tune is used, try to take the last verse sensibly and remember it is the still small voice of calm speaking in the earthquake, wind and fire.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Stifling Controversy

Sir: Martin Davies is quite wrong. I do not seek to stifle controversy. Criticism that is informed and constructive can be helpful. My essential point in regard to the various criticisms lately made of the Social Service Department is that they are ill-informed and irresponsible; they show very clearly that the critics have not taken the trouble to read our published documents with any thoroughness.

We are accused of having done nothing to urge Unitarians to take a positive part in the fight against colour prejudice. What are the facts?

In 1954 we published *Men and Women in Society*—one of the first denominational studies to deal with problems of the welfare state. Reginald Sorensen contributed a lengthy paper on " Race Relations " and suggested practical work that congregations and individuals could do.

Later conferences on this theme were held at Unitarian College, Manchester, and in Sheffield, and in both cases were well supported and gained press publicity. When the Y.P.L. organised a conference at Hucklow on the problem the Department gave financial support so that colonial students could attend. The subject was covered again in the more recent study of international affairs " World Tensions " and many practical suggestions were made. This report was the subject of a conference of South Wales congregations which met at Swansea and of a London Y.P.L. conference which the Department financed. In an *Inquirer* supplement " Unitarians face a world of crisis and change ", it was again discussed and congregations urged to play their part.

The same report " Men and Women in Society " dealt with the problems of loneliness, the physically handicapped, the elderly and the young, and this subject was treated again in the study " Churches and the Welfare State " which was undertaken at the request of the G.A. Council. This was introduced at a session of the annual meetings at Leeds and provided a Friday morning session of keen discussion and also testimony as to what our churches were doing already in this field. All our studies have been carried out with the help of Unitarians with specialised experience in the fields concerned.

More could be cited. Martin Davies thinks it " a pitiable record "; an encouraging comment indeed from one who serves on the Department committee! It does not strike me as so. It seems to me to be a record of continuous effort to keep our churches informed and to urge both congregations and individuals to face up to their responsibilities.

These reports are available. The Department has given continuously the call for study and action; it is the local congregations who must respond. And many are. The pity is that Martin Davies has been sleeping so much that he has not been observing what has been going on.

Social Service Department. Yours, Arthur Peacock.

Sir: I think Mr. Davies is being a bit hard on the Rev. Arthur Peacock and the Social Service Department in *The Inquirer* of 9th December. You cannot be very active on two coppers and a trouser button and I suspect that is about all the department has to play with.

(continued on next page)

I am afraid our inactivity here as in, perhaps, other spheres may fairly be laid at the door of poverty. I wonder how many of our churches spend hours and hours considering ways and means of raising money. Time spent in this way is time lost to other useful work. I know, because I have been a treasurer of an organisation with a large and worrying overdraft and I know the inordinate amount of committee time we spent trying to make one pound stretch to two. And it is not only the time involved, it is the worry it causes, exhausting one's mental strength.

Some how or other we must drag money out of our adherents more freely thus liberating our energies for more important, satisfying and useful work. If it had not been for the benefactions of our ancestors, we should be having a pretty tough time now—we are living very much on past capital and that does not apply only to Unitarians.

Knowing little of Mr. Peacock and nothing at all of Mr. Davies, perhaps I am inviting a torrent of abuse by suggesting that if we are dissatisfied with an organisation we should get inside and wake it up !

Eltham, London. Yours, W. J. Shearring.

1662 and all that

Sir: Most Unitarian congregations will by now have realised that 1662 is the three-hundredth anniversary of the Ejection from their parishes of some 2,000 Church of England ministers who, in spite of persecution, began to gather non-conformist congregations from which about half of our churches today are in direct descent.

May 20th is the date appointed in 1962 for celebrating the tercentenary, since the Act of Uniformity, which these ministers refused to comply with, received the royal assent on May 19th, 1662. The other date by which the ministers had to comply was August 24th, St. Bartholomew's Day.

For further information, and to help local congregations to mark the centenary appropriately, the General Assembly will shortly issue a booklet showing the significance of the Ejection for Unitarians today, and the London District Provincial Assembly is producing a pamphlet for its own area.

Meanwhile the Publicity Department at Essex Hall would be very grateful for information (as soon as possible, and from time to time) about what our local churches and districts are planning for the tercentenary celebrations. Ministers and church secretaries are asked to write in without delay. Any bright ideas can then be made known for the help of other districts and churches.

Chesterfield.

Yours, Arthur W. Vallance.

Chairman, Publicity Department.

The Richard Baxter Pulpit, Kidderminster

This fine specimen of Jacobean carving was given to the Kidderminster church in 1621. It is the pulpit used by Richard Baxter. It was given to the present New Meeting House, Kidderminster, in 1785.

The present minister, the Rev. Edgar Hill, is seen attending to it.

Concept of God

Sir: Mr. Warren argues that a loving God would not allow us to destroy the human race: but we are being allowed to destroy it: therefore there is no loving God. May I suggest that Mr. Warren's major premise is shaky, and that his argument does not bear on the question of God's existence.

In 1914 we were told, "A loving God would not allow this war." It is the same argument; nuclear fission has greatly increased man's destructive power, but so did machine-guns and high-explosives. God does not make war; it is our pride, meanness, envy, selfishness and hasty tempers that make war. We know that these things are wrong, but we indulge in them, and we are sometimes surprised at the results. God has created a world in which cause is followed by effect, and we have to learn by our mistakes. He made us men, not robots. He gave us freedom and an intellect: an intellect to discover the structure of the atom, and freedom to use our new knowledge for good or for evil. If we choose evil, we cannot blame God, who hopes that we will choose good, but will not withdraw or limit this gift of freewill.

Cheam. Yours, W. E. F. Ward.

AUSTRALIAN OUTLOOK

By William Bottomley

Fremantle, in West Australia, is the port of call for Perth, the capital city. Overseas visitors who are bound for the eastern States usually have a few hours to visit Perth and no more delightful impression of Australian life could be obtained from this first experience. Here there appears to be no feverish activity such as is evident particularly in Sydney and, in a lesser degree, in Melbourne. But Perth is not asleep, though the tempo is slower. One gets the impression of a thought-out kind of progress, benefiting perhaps from the lessons learned from a too rapid expansion evident in Sydney and Melbourne.

★

For many years there has been a small group of Unitarian-minded people in Perth meeting monthly for worship and fellowship. But, alas, it has declined in membership and the younger element is lacking. This is causing serious concern to its present leader, Mr. W. Finch (address: 10 Hopetoun Terrace, Shenton Park, W.A.), himself a retired commercial traveller, but keen to effect a revival. Recently he asked if it were possible for me to visit them with a view to stimulating interest by some public addresses and personal contacts. He has assured me that every effort would be made locally to ensure the success of such a visit. But, apart from other considerations, Perth is 2,000 miles away from Melbourne and money is lacking for such a visit. The call for help is real and genuine and it is sad that we have no means at present of meeting it.

★

On October 29th last we visited by invitation the centenary celebration of the Temple Society, held at their new community centre at Bayswater. Not less than 250 members filled the new hall to hear the presidential address by Dr. Hoffmann ! It was noticeable that men composed the majority present, and a fine upstanding body they were. A happier gathering it would be difficult to conceive. The Temple Society was formed as an independent Christian community in 1861 at a hamlet near Stuttgart in the south-western corner of Germany. It became the centre of a revolt against the atheistic tendencies in German universities and the unreasonable dogmas of the church.

★

The founders of the Society were convinced that the proper place to demonstrate their belief with deeds was Palestine, at that time part of the Ottoman empire. Accordingly settlements were established there under the most unpromising conditions, yet by sheer devotion and hard work, combined, shall we say, with German genius and ability, several communities, some wholly rural, some urban, began to flourish. When Lord Allenby's armies occupied the country in 1917 and 1918 the Templers in Palestine were interned as German nationals.

★

Again, in the Second World War, a large number of German Templers in Palestine were shipped for internment in Australia. "That event", said Dr. Hoffmann, "was of the greatest possible importance in the history of the Temple Society when, after the end of the war hostilities between Arabs and Jews in Palestine flared up

continued on page [illegible]

CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 24, 1961

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Colin Gibson
Aberystwyth, New Street Meeting House, 11, Supply
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey, Christmas Day, 11
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. John McLachlan, Christmas Day, 11
Bessels Green, Old Meeting House, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Mrs. E. Savage
Birkenhead, Unitarian Church, Clive Road, 6.30 (December 31), Rev. Maurice Jeremiah
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. H. Whitaker, Christmas Day, 11
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, Carol Service, 6.30
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Carol Services
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price, Christmas Day, 11
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Supply
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
Bradford, Broadway Avenue, 2.45, Christmas Pageant
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock, Christmas Day, 10.45
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Vacancy
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde, Christmas Day, 11
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. Stewart Carter
Cardiff, The West Grove, Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickstone
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. Wyn Roberts
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance, Christmas Day, 10.45
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. Hodge
Croydon, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. Kereki
Denton, Wilton Street Chapel, 11, Mr. J. Hinde, 6.30, Rev. F. Kenworthy
Derby, Friar Gate, Unitarian Chapel, 6.30, Carol Service
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Alec L. Finbow, Christmas Day, 11
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green West, 11.30 and 7.30, Rev. E. Savell Hicks, Christmas Day, 11.30
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Kenneth Wright
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. Douglas Webster
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. Allen Kerr
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. John M. Quirk
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Barnes
Guildford, Ward Street Church, 11, Rev. E. D. Davies
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. Glyn J. Price, Christmas Day, 10.45
Halifax, Northgate End, 10.45, Rev. Frank Walker, Christmas Day, 11
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denholm Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. Frank Walker
Hull, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sundays)
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Hunslet Unitarian Church, Joseph Street, 3, Carol Service
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland, Christmas Day, 11.30
Leicester, Narborough Road, 6.30, Mrs. O. J. Evans
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
Lewes, Westgate Chapel, 11, Mr. S. R. Martin
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mearns
Liverpool, Gateacre Chapel, 11, Rev. Eric Phillips
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, Service at Y.M.C.A. Chapel, Mt. Pleasant, 6.30, Rev. Eric Phillips
Liverpool, Ullet Road, 11, Rev. E. Basil Short, Christmas Day, 11
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilkins
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. Magnus C. Ratter
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. E. Goddard
London, Hampstead, Rosslyn Hill, 11, Rev. Graham Short
London, Ilford High Road, 11, Rev. Rupert Tongue, 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Joseph Gibson (also 7, 1st Sunday in the month), Christmas Day, 11.30 a.m. and 9 p.m.
London, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Rupert Tongue
London, Stratford, West Ham Lane, Unitarian Church, 6.30, No Service
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month) Christmas Day, 11
London, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. Goddard
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Malvern, Friends' Meeting House, Orchard Road (by permission), 3 (third Sunday of each month)
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Carol Service
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45, Rev. W. Hill Wareing, 6.30, Carol Service
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student
Manchester, Renshaw Street, Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield, 10.45 and 3, Rev. Sydney H. Knight, Christmas Day, 11
Manchester, Urmston, Queen's Road Unitarian Church, 11, Mrs. Shaw
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 2 and 6, Rev. J. Mather
Newport, Isle of Wight, High Street, 6.30 Supply
Northampton, Kettering Road, 11, Rev. J. Edmondson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam, Christmas Day, 10.45
Oldbury, Unitarian Church, Birmingham Street, 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Student
Oxford, Manchester College Chapel, 11.30
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. J. McClelland
Park Lane Chapel, nr. Wigan, 11, Rev. Gordon L. Clarke, 6.30, Supply
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Rev. J. W. Dunkle
Portsmouth, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
Ringwood, Hants, The Meeting House, 6.30, Supply
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bark Christmas Day, 11
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Supply
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield, Attercliffe, 6.30, Mr. J. Woodhouse
Sheffield, Fulwood Old Chapel, 11, Rev. P. Baker Morris
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. T. H. Jones
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Supply, Christmas Day, 11
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. Gordon L. Stuart
Southampton, Church of the Saviour, London Road, 6.30, Miss M. Hosking
Southend-on-Sea, Darnley Road, 6.30, No Service
Southport, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. Chisholm
Stockport, Unitarian Church, St. Peter's Gate, 10.30, Mr. D. L. Perry, 6.30, Carol Service
St. Helens, Corporation Street, 6.30, Rev. G. L. Clarke
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11 First Sunday in the month)
Swinton, Swinton Hall Road, 6.30, Lay Preacher
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. J. William Dunn
Todmorden, Unitarian Church, 10.45 and 6, Mr. J. C. Turner
Torquay, Unity Church off The Terrace, 11, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. Sidney Spencer
Wallasey, Memorial Church, Manor Road, 11, Junior Church, 6.30, Carol Service
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School (Service, 6.30, last Sunday in month)
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 3.30, Supply
Watford, Friends' House, Church Road (by permission), 7.30 (next service January 7)
West Bromwich, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jeremiah (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. Stanley R. Butler, Styal, 6.45, Rev. Stanley R. Butler
York, St. Saviourgate Chapel, 6.30, No Service
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. James
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m., Public Worship, fortnightly, 2.30 p.m. Minister: Supply
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Minister Telephone LX 5525
Unitarian Fellowship of Australia, 1 Guise Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised

CANADA

Montreal, Church of the Messiah, Sherbrooke Street, West and Simpson Street, 11, Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, Mr. H. J. Wynn
Wellington, Service suspended—Enquiries—Mrs. Waters, Tel. 40-252

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School, Service, Supply

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to a new pitch and when the Jewish Agency insisted upon the appropriation of all Templar assets for the benefit of Jewish victims of German persecution". Thus the innocent were made to pay for the guilty. Their eventual settlement in Australia was made possible by the Commonwealth Government.

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The Templars fully and gratefully acknowledge the practical interest of Unitarians and the Society of Friends in their tribulations. The intervention of these two denominations on their behalf in London, when Britain obtained the mandate after the First World War succeeded in Templars being allowed to return to their homes and settlements that the war had damaged and in many cases ruined. But, as mentioned above, the Second World War repeated the disaster. Their eventual settlement in Australia and the remaking of their homes has proved to Australia's benefit. The Temple Society here is a flourishing institution, undogmatic and free Christian, with a devotion to the idea of the Kingdom of God consistent and remarkable from the beginning.

A Service of All Faiths

Every pew in Fitzwilliam Street Church, Huddersfield, was recently filled for the first International Service of All Faiths ever to be held in the town. The church walls were adorned with five impressive drawings interpreting traditional symbols of the world religions executed by Mr. W. Simpson, a member of the church. The sermon and reading from the Hebrew scriptures were given by Rabbi H. G. Brandt, B.Sc., of the Leeds Sinai Synagogue who spoke on the contribution ordinary people could make to the peace of the world. Readings from the scriptures of their respective faiths were given by Mr. Harkishan Das Kapias (Hinduism), Mr. K. M. Sheikh (Islam), and Councillor E. L. Thackray—son of Dr. Edgar Thackray, former minister of the church (Christianity). Mr. George Harrison of the World Congress of Faiths read from the Buddhist scriptures and the service was conducted by the Rev. Frank Walker. Over one hundred people stayed on for tea in the church hall and expressed keen appreciation of the service, hoping that it would be the forerunner of many more.

"I CANNOT DO WITHOUT IT"

(The following is an extract from an article in the current Newsletter of the National Unitarian Fellowship.)

"I come to my second plea, which is an entreaty for more readers of our denominational weekly, *The Inquirer*. It is obvious to me that many N.U.F. members are unacquainted with this old-established and excellent newspaper. Yet it is indispensable if one is to be well informed concerning current religious liberalism in general and

(continued from previous column)

Unitarianism in particular. What our churches are doing; what our ministers are thinking and striving after; how our young people are responding to the challenges of the day—to learn of these things is only possible by reading *The Inquirer* regularly. As befits Unitarian traditions, it is a dignified production, but it is never dull. Its articles, editorials and other, abound in original, illuminating and stimulating ideas; religion is presented in a lively manner, as a spiritual view of life combined with an awareness of the developments of modern thought and discovery. I am not recommending something which I have merely sampled occasionally, as *The Inquirer* has been my constant friend for well-nigh sixty years. I am certain that, once the habit of reading it has been acquired, each new reader will say with me, 'I cannot do without it'."

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : £1 8s. 2d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.
TEL. : EUS 7334 Editorial : EUS 2912

Death

Maguire.—We regret to announce the death, on December 9th, of Rev. Harry Maguire, of the High Street Chapel, Warwick, after a short illness.

Friends may wish to show some appreciation of his life and work; and this they may care to do by making a Memorial Donation to the High Street Chapel, Warwick Renovation Fund—a cause which lay very near to his heart.

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

Mabel Annie Mackie

In her 84th year Mabel Annie Mackie passed away at her home in Simonstone, near Burnley, on Saturday, 11th November.

Miss Mackie, a former headmistress of Stoneyholme School, Burnley, for 31 years and previously headmistress of Whitefield Infants' School was a former President of the local Headmistresses' Association. A staunch and loyal member of the Burnley Unitarian Church, prior to its closing, she served it as President and was for many years its organist. She took an active part in the life of the local district of the Women's League and was organist at many of its services. She was a lover of music. The Colne orchestra in which she was a violinist presented to her a medal in recognition of her long service.

The funeral services at the home and at the Burnley Crematorium were conducted by the Rev. James McClelland on November 14th. Miss Mackie is survived by her sister.

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